(see over)

ALASKA

December 2, 1920.

Rev. John A. Marquis,
156 Fifth Ave., New York.

Dear Dr. Marquis:

I have just returned from a week at Sitka in response to an urgent request from our missionary there Rev. R. A. Buchanan. The condition of our work and equipment demands attention and I herewith submit the following as a basis for future action. Inasmuch as the Board of Church Erection and the Woman's Board are involved in these plans I am enclosing duplicates of this letter in case you should wish to use them.

In order to illustrate the situation I am enclosing copies of a drawing made and photographed by Mr. Buchanan.

There are three elements in the mission work at Sitka. First, the white work; second, the native village; third, the Sheldon Jackson School.

Our missionary is called upon to minister to these three elements. Frankly, it is too large a commission to be properly executed by one man. Each of these elements requires specific attention and involves distinctive teaching and preaching. Our missionaries have faithfully attempted to minister to all. The field would hardly warrant two missionaries from our Men's Board. On the other hand there is work for two men.

At present there are two church buildings in use. The Native Church is on the School Grounds and is marked "B". This building is also used by the pupils of the Sheldon Jackson School. It is supposed to furnish a place for all native activities, but in the past, the school interests have been emphasized at the expense of the native village interests. The location of the native village is indicated by the letter "E". It is at least half a mile from the village to the church building. It is too far from the church for the best results in attendance. In addition, because of the difference in mental qualifications, the services held for natives have been largely planned for the school population. In consequence the village is poorly represented in the church services.

The White Church building is indicated by the letter "C". The site is one of the most attractive in Sitka. There is a gradual slope from the church to the beach and it faces on the public square. Both buildings are unfit for their present use. The white church is too small to accomodate the interesting Sunday School and evening audience meeting there at 10.30 a.m. and 7.30 p.m. In addition it is an old structure built 25 or more years ago.

The Native Church building is also an old structure, hard to heat and with its present heating plant out of commission and worn out. It is not adapted to present needs being antiquated and uncomfortable. As I have already stated the chief objection to it is its location which puts it out of reach of the native people of the village.

It is now proposed to build a new church which shall meet all the necessities of this field. The plan is to erect one building adapted to all needs and to be located on the site of the white church. To this plan the white congregation agrees. The thought is to erect a building with audience and Sunday-school rooms upstairs and a high basement, for which the lot is especially adapted, of sufficient capacity to accommodate the native audience so that in case of the necessity of two services conducted simultaneously an auditorium would be available below as well as above. This would provide for both morning and evening native services - a much needed arrangement - it being the plan to have members of the native session conduct the evening meeting at the same time the white service is being held up stairs.

I conferred with Prof. McKean with special inquiry as to whether a building downtown would meet the needs of the school religiously. He as well as Miss Stevenson and others of the school, assure me that the school needs would be as well met in such a buidding as at present, if not better. I also conferred with representative natives and they also are very positive that such a building put within reach of the native village, as proposed, would have a very beneficial effect in reaching the village people many of whom now attend the Greek Church. The white people are also unanimous in favor of the arrangement.

The arguments for such a building are, briefly

First, a common religious center for Presbyterian activities. Second, economy, since each organization needs a new building. Third, efficiency, as providing for the large native village as well as the school and white church, providing a suitable audience room for school activities, rooms for the three Sunday-schools now conducted, and an audi--torium in the basement for native use when the upper room is being occupied by the whites.

It is estimated that such a building will cost in the neighborhood of $10,000 at prevailing prices. The larger part of this amount will have to come from the Boards since the white congregation is very small and the natives have little to give.

Inasmuch as the Woman's Board will have provision for the religious instruction of the students in the Sheldon Jackson School, who comprise a large part of the membership of the church, in such a building as well as an auditorium suitable for graduation exercises and other public gatherings of the school, it will doubtless be agreeable to them to have a share in the expense of construction? In conference with Prof. McKean I learn that the present native church building, which is on the school grounds and which completes the circle of buildings built around one common center, could be used to very great advantage in connection with the work of the school. It has occurred to Mr. Buchanan and myself that the Woman's Board might be willing to take over this building at a stipulated price of say $2000, which is a very low figure, and that this amount might be made available toward the building fund.

As a part of the preliminaries I would suggest that this proposition be made to the Woman's Board with a view to ascertaining their mind in the matter and that this be determined as soon as possible in order to open the way for farther plans.

It is my judgment that because of the importance of the Sitka field as the seat of the Sheldon Jackson School with its representatives from all over southeastern Alaska, the needs of the native village which is one of the largest in Alaska with a population of 500 to 600 and also because of the needs of the white element of the community for which there is no other protestant church it is most desirable that we provide a suitable and modern house of worship.

The purpose of this letter is to open the way for farther steps and especially to ascertain the mind of the Woman's Board as to taking over the present native church building on the school grounds.

Sincerely yours,

Signed James Condit.

COPY

December 2,1920.

Mr. Varian Banks,
156 Fifth Avenue,
New York City.

Dear Mr. Banks:-

While recently in Sitka the importance of a definite understanding between the Woman's Board and the Men's Board with respect to the tract segregated for the manse use of the missionary in charge of our work became apparent. Recently the Superintendent of the Sheldon Jackson School assumed certain authority on the premises which our missionary considers as part of the manse tract which led to some conflict.

I am enclosing a blue print of the portion of the mission ground which our missionary claims and desires as manse reserve, I take it for granted that if the formal transfer has been made this portion has been reserved and that it is delineated in the survey upon which the transfer is based. If the formal transfer has not been made to the Woman's Board this matter should be attended to so that the representatives on the Sitka field may clearly understand their respective metes and bounds. It should be shown, too, that the manse tract extends to the beach line commonly recognized in conveyance of tide lands or rather of lands affected by tides. In this blue print enclosed a straight line is indicated on the sea side whereas it should be described as a meandering line conforming to the beach.

Will you kindly inform me whether transfer has been made of this property to the Woman's Board and if so what the status is of the manse reserve.

Sincerely yours,

(Signed)

James H.Condit.

C O P Y

December 9,1920.

Mr. Varian Banks,
156 5th Avenue,
New York.

Dear Mr. Banks:-

While recently in Sitka my attention was called to the status of the "Cottage Settlement" which is that portion of the mission tract which has been subdivided into lots and streets and set aside for the occupancy of such natives as are willing to sign a duly prepared contract looking to their moral improvement.

Natives are now occupying this tract under two forms of lease, I believe, copies of which are, I presume, in your office. One lease is for life term. And,while I have not seen a copy of such, I am led to believe that there is another form which is at will of parties to contract as to termination and not involving the life occupancy feature. The life term contract, now in vogue apparently, is one drawn up by the late Judge Gunnison, formerly the Board's attorney in Alaska, and supercedes the old original form which was prepared by Dr. Sheldon Jackson and Superintendent William Kelly.

If the transfer of the mission property to the Woman's Board has taken place then it is their obligation to assume the terms of the contracts and see that the provisions are carried out. I learn from the present Superintendent that he has not understood that this is a part of his duty, I am led to ask whether the Men's Board has in recent years collected the stipulated rentals. If so I do not know of such collections.

The condition as to this "Settlement" is complicated. Recently the town of Sitka has included the tract in its limits and while exempting the ground from taxation is collecting taxes on the buildings occupied by the natives. This is done because the natives are qualifying as citizens and claiming the right of suffrage. One of them, an elder in our Sitka church has been elected and is now serving as a member of the town council. He and other natives of like forward mind want to pay taxes and have recognition as fully fledged citizens.

Under the terms of the contract as originally prepared it was agreed that the proceeds of rentals should be used in street improvement, etc. Ordinarily the town would care for such improvements if the ground were subject to taxation and not exempt under religious use terms. As it is and as a matter of fact, no improvements are being made on the streets and sidewalks.

There is a certain amount of dissatisfaction on the part of some of the occupants of this ground because they have no title to their property. Some of them have erected good buildings at considerable expense and yet have no title to the same.

While the town, at present, recognizes these natives as in the town limits and permits them to hold office and vote as other citizens, it has been suggested that there might be a change of sentiment by which the town would refuse to include this tract in the town limits because the ground is not taxable and thus the natives would loose their rights of suffrage in municipal affairs at least, and would also be cut off from town improvements.

In line with the above I have at times thought of the advisability of deeding these lots to the occupants. They are exemplary people, are not living in accordance with old customs or superstitions and in my judgment would not use the ground in any way detrimental to the interests of the school or immediate community. The native people are raising the questi of equal rights with white people, are decrying special privilege because they are natives and are beginning to insist upon full citizenship rights. Some of those on the mission ground complain that they are "reservation" Indians.

I am prepared to admit that the Sitka "Settlement" people are in advance of the other communities and further to say that my sympathies are with them in their desire to acquire full title to their lots.

This matter is presented to you in order that it may be discussed and the opinion of those in charge obtained as to future procedure.

It is necessary that the question of the responsibility of carrying out the terms of the contracts be determined at once. If the title has passed and the responsibility is now with the Woman's Board, that should be recognized and the Superintendent of the School so instructed.

Sincerely yours,

(Signed)
James H.Condit.

Came too late for 1920 H.M.M.

Facts Gleaned from Authentic Records

History tells us that the first school in Sitka was opened as far back as 1805, but was soon given into the hands of Russians. One of the schools was for the sons and daughters of the higher officers under the name of "Colonial Academy," and another for the children and orphans of the lower grades of employees and laborers.

The first school for the natives was opened April 18,1878, with fifty pupils in attendance the first year. This school was kept open most of the time until 1880. Later an attendance of 130 grown people and children was reported. One of the naval officers told the children all of them had to go to school. Each child was then labeled and if one was found on the street during school hours was arrested, and the head of the household to which he or she belonged was fined or imprisoned. By doing this, the attendance reported was 270 in one day.

In 1880, Miss Austin went to take charge of the school which was opened with an attendance of more than 100. Some one has said, "The eagerness of the people to learn was measured, seemingly, only by the population, for at the beginning of the school in their new quarters, hundreds crowded into the old building with the announcement that they had come to school. They comprised both sexes and all ages, for an Alaskan had little conception of age, and at seventy-five believed he should be able to undertake what he should have done at fifteen."

They had no idea of what a school should be like but were anxious to learn American customs. The first pupils used their benches for desks.

The Boarding school was opened in rather unusual circumstances. A number of boys asked if they could sleep in the school building. They said it was too noisy at home, and their families were not Christians. There was no room in the school building so they fixed a room in the old Russian barracks. They made their bedsteads out of boxes and looking glass out of tin cans. After they had their room fixed up neatly they asked their teachers to come and see it. When they went to bed they stretched themselves out upon the beds and wrapped themselves in blankets. Although they had no mattresses or pillows, they were happy.

The old school building which had belonged to the Government burned in 1882. It was the first home for the Indian boys. They were eager to have a new building. Doctor Jackson told many people about the school, how it had burned and how the children had behaved, and were eager to learn. And because they were eager to learn and go to school, he had by the first of August, $5,000 to build the new building. This was the first building to be placed on the new site which was thirty feet above sea level. The ground was covered with stumps and it needed about a hundred men to clear it. When he had the building all planned, he did not have enough lumber to build it. He had ordered lumber from the nearest sawmill which was 175 miles away, but information came that no lumber would come from it for at least a year, for the mill had broken down. While wondering what he could do, he heard of a large cannery that was six miles north of Sitka, which had been destroyed by snow the winter before. Doctor Jackson found it as it lay on the rocks. With the help of Governor Brady, he at once told some natives to camp out at the wreck and bring such lumber as was worth saving and they rafted it down the coast to Sitka, and built the new building. It was 50 x 100 feet in dimensions and three stories high, with an attic.

While building this building, Doctor Jackson was on the ground many days, for twelve hours of the day. As winter drew on he had 200 men at work sometimes. At that time, a United States steamer named Jamestown anchored in the Bay of Sitka, and the commanding officer sent fifty or more marines ashore with an officer to help in roofing the building. The building was made from the remains of a salmon cannery in the midst of a rainy season, which served as a home for the mission family and one hundred children, both boys and girls . This building was finished in 1882.

Another one very much like it was needed for the girls. This was erected later and both structures were used until 1911 when they were torn down. The new buildings were built, and took the places of the old ones. There are six new buildings on this campus, besides the two houses that have been built lately.

While the records are not complete, they show that there have been at least 1,300 pupils enrolled since 1885.

Many of the pupils came in with their native names and were given white names later. Many had only one name, such as Frank, Peter and Mary. The records showed that twenty boys and two girls had completed the course. This does not mean that there were the full eight grades as we have now. Before 1915, three pupils had the full eight grades of work; since that time, eight have finished and this year's class has fifteen members.

Along with the change of buildings came a change in the course of study and manual training. Those who complete the course now have taken eight grades of work, while the girls have had regular class work in Domestic Science and Domestic Art; and the boys have training in carpentry, machine work, metal work, electrical work and printing. For several years, a paper called "The Thlinget" was published, but was discontinued for a while; and then it reappeared with the new name, "The Verstovian." No less important in the eyes of the eighth grade class is the "Ocean Wave" prepared by them this year.

At the beginning when Mr. Austin was Superintendent the school was called Sitka Mission School. Later it was called the Sitka Training School, and in 1911 when the new buildings were completed the name Sheldon Jackson School was given. The school stands as a monument to the one who gave so much of his time, thought and energy to advancing the native people of Alaska.

Hannah Daniels

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Sketch of the Sitka Training School - Woman's Board of Home Missions, School Records

(see over)

ALASKA

Conference - Mrs. Bennett, Mr. Johns & Miss Voss - January, 1921.

CHURCH SITUATION

While it is the desire of the Woman's Board that there should be the closest cooperation between the natives of Sitka and the Sheldon Jackson School, the interest of the pupils at the school must be the Board's first obligation. At present these pupils whom the school is striving to teach the English language and English customs are forced every Sunday to sit through an interpreted church service owing to the fact that the congregation is made up so largely of non-English speaking natives.

We feel keenly that these pupils should have an English service with English preaching and with this need in mind the Woman's Board makes the following propositions:

(1) That the Woman's Board take over the chapel on the school grounds for $2000 with the provision however, that the present church organization will not be disturbed even though at some future time another organization of natives should be established.

(2) That the Woman's Board ask the missionary under the Board of Home Missions to act as stated supply to conduct one service each Sunday for the student body of the school and those natives from the town who understand English and wish to attend an English service.

(3) That the Woman's Board pay the missionary of the Board of Home Missions for this extra service and for such pastoral work as he would perform in the student body, a salary of $300 a year, this to be added to his regular salary.

(4) That in order to promote the closest possible relationship between school and community the members of the faculty of the Sheldon Jackson School be urged to affiliate themselves with the church for white people established in the town.

Manse January 12, 1921. The Woman's Board thinks it would be most undesirable to cut up its property at Sitka, Alaska, by deeding to the Board of Home Missions the small section of land on which the manse is located. Therefore, for the consideration of one dollar, the Woman's Board agrees to lease to the Board of Home Missions the manse property described as follows until such time as another manse can be built, when the Woman's Board will then buy the present building for its own use.

Mr. Johns in letter November 30, 1920 writes "This is a critical period in the Sitka situation since the church building program is being planned. There seems to be an idea to unite the white-native peoples in one church building. This would defeat the whole program for Sitka just as it would in the South to attempt to unite colored and white people in one church.

Letter from Mr. McKean to Mr. Allaben dated April 3rd, 1920.

"There is a movement on foot in Sitka now to build a new church down town to accommodate both the native and white congregations. This will take the place of the native church on the campus. There seems to be a feeling that you plan eventually to separate the school from the local congregation. In fact, I have been asked if that is your policy. They ask now because they will plan to build a smaller church if this is so. I have stated that I know of no such policy and they are now planning to build the larger church. Should you have under consideration such a plan I shall be glad to know of it."

Letter from Mr. Allaben in answer to above, to Mr. McKean April 30, 1920.

"I am indeed suprised to note from your letter of April 3rd that you have been informed that it is the Board's plan eventually to separate the school from the local congregation. I am at loss to understand how such a report could have originated especially in view of the fact that prior to entering into correspondence with you relative to this position, the superintendency was offered to a Presbyterian minister who was to be both superintendent of the school and pastor of the local church. Someone must be the victim of an overworked imagination, since it is our hope and definite desire here as expressed in the conference of both boards to maintain the closest and most harmonious relations possible between the school and the local church. If you can give me any further light on this situation I would appreciate it. In the meanwhile please use this letter as a basis for contradicting any such impressions as the one mentioned."

POWER HOUSE AND DAM.

Mr. Johns writes, November 1920: "There is a proposal now to build a flume across the swamp between the river and the school. During Mr. Allaben's visit it was decided t at when any change should come the only logical thing to do was to move the power station to a point just below the dam so there would be no problem of carrying the water down the hill and through the swamp. This will eliminate ditch problems forever. It seems very much more practical to span the boggy, hilly ground with electric high tension wire than with a ditch or flume to carry water that will develop power at the water's edge almost a mile distant."

Mr. Ludy writes September 14, 1918: "I cannot recommend moving the electrical plant to the site of the dam as was suggested to you (Mr. Allaben) when you were here. To locate it there would require men in constant attendance at the plant night and day as it would be too far away to be looked after by the men having other duties at the school. The cost of its maintenance would not be warranted by the size of the plant.

"It would, however, be advisable to increase size of electrical plant by addition of one more dynamo, like those now in use with proper switch board and line. As it now is, our dynamos are needed 365 days in the year and 24 hours of each day. This gives us no opportunity to make repairs or adjustments, excepting in emergencies, when it is necessary to shut down the whole plant. Moreover, when there is sufficient water to be had we have been overloading our machines from 25 to 50% and this is not conducive to long life of the machines. When such an addition is made a switchboard should be installed and wired so that any two of the three dynamos can be connected to the present Edison system of wiring, the remaining dynamo to be connected to a new single line which shall extend only to the buildings nearest the power plant. Such an arrangement would allow us one extra machine in times of low water and will take care of the overload when there is sufficient water."

October, 1918: Much more electrical power could be used at the school but it is needed at the time of year when more power is not available from the river."

INDENTURE.

Mr. Johns advises the indenture plan which seems to have been allowed to drop.

ALASKA

(see over) Boulevard Knolls, Poughkeepsie, New York.
January 21, 1921.

Mr. John Dixon, 156 Fifth Ave., N.Y.
My dear Dr. Dixon:

When I called some weeks ago to talk to you about Alaskan matters you asked me to write you regarding the same. I am sorry to have been so slow about it but illness in my family prevented.

After spending some years in the East to give our children the benefit of the best schools, Mr. Brady and I returned to Sitka, Alaska in 1916. I had charge of the Government Day School and Medical Work for natives at that point.

The real reason for my call at your office was to give you, a member of the Men's Board, my views on the church building for the whites at Sitka. The little church which was built for the native funerals and temperance meetings was turned over to us when we became a church organization thirty-one years ago. The congregation now worshiping there feel the need of a new building. It seems to me unnecessary to incur the expense of erecting a new building at the present time. There is in the town a very nice Episcopal Church in which a service is conducted each Sunday morning at 11 o'clock. About ten people attend this service. The Presbyterians have a Sunday-school in the forenoon, Christian Endeavor in the evening followed by the regular church service. The membership is made up largely of workers from the Sheldon Jackson School. The congregation varies from about 20 to about 45. When Bishop Rowe came to Sitka to organize a church for the whites some years ago, our little church was offered for his use. Mr. Brady was a pillar of our church and I was on the committee which had charge of the building. The Episcopal congregation used the church for nearly two years or until they had their own church building.

I have been thinking of this matter for some time. Having had occasion to write Bishop Rowe on behalf of some friends who were interested in the Episcopal work in Alaska, I took the opportunity to tell him of the poor condition of the little Presbyterian Church and suggested that there seemed to me no need of building another with the Episcopal Church used so little. I asked if he could not arrange for the two congregations to worship in the Episcopal Church. I told him that it was my own plan but I would like to present the matter at Presbyterian headquarters in New York if it could be arranged. The following is a quotation from his letter under date of July 11th, 1920:"I think your idea of our church serving the white people at Sitka is very sensible and it can be done. I would be perfectly willing to arrange for the Presbyterians to use our church building. As they emphasize an evening service, there is no reason why they could not use our church at that time. Also on any week day evening if desirable. As you know Mr. Howard only holds Sunday morning service. He is old and can not do much more."

During our conversation you told me of the church controversy that had come about at Metlabralta and I suggested that I write to Bishop Rowe in regard to that. I sent that letter off about 10 days ago. In this connection I told you that I had heard Governor Brady more than once say to Bishop Rowe that the work begun by Dr. Duncan at Metlabralta should in time come under his care.

When writing to Mr. W. T. Lopp of the Alaska Division of the Bureau of Education, I expressed my regret that a church controversy had arisen at Metlabralta. I asked him if he thought a union could be accomplished. His reply on December 22nd is as follows:"With reference to the situation in Metlabralta I will state that I had hoped and planned that the people of that village would be united into one general organization but I have come to the conclusion that it is as necessary for them to have one, two or three organizations as it is for the average five or six hundred inhabitants in the States. There are so many people in a village of this size who must have positions of importance that with one organization there are not positions enough to satisfy the ambitious ones. If they succeed in arranging for an equitable

use of the old church building by the various organizations of the village, I believe it will be the solution of the question."

I gave voice to the opinion that the ministers who preached to the natives of the various Alaskan villages should have their homes in the villages and be within easy reach of their people. Each church should be a community center. The workers should be in close touch and the sympathy should be strong. I made the statement that a census of the pupils in my school showed four-fifths of the children worshiping at the Russo-Graeco Church. No doubt this situation arises from various causes. The form of service is more attractive. Some of the old customs do not have to be given up. The Greek priest and his people do much house to house visiting. You asked me if I would recommend that the Presbyterians withdraw and leave them the field. I most emphatically would not. Neither would I criticise the Russians for their activity. I would urge house to house visiting by our people, a greater interest, a stronger sympathy. There are so many ways to make a Presbyterian service more attractive, more opportunites to have our native people take part in the service and in the work. While I give the Russian Church full credit for what has been accomplished I do recognize that the people who were brought up under the earlier Presbyterian regime have the stronger rural fibre and are the most dependable men we have in the community.

The matter of natives contributing to the church expenses is very important. I am under the impression that the native church at Sitka does contribute a stated amount. I have written to Sitka for a statement. I know the native missionary society did, for several years, contribute to the various Church Boards and I believe they continue to do so. I know they do give to the fund for local church repairs.

We talked some about the Alaska Native Brotherhood. I learned from you that these men had earned some criticism from missionaries. No doubt they do make mistakes. But my advice is to study them and their aims more closely and take full account of the good they do before condemming them. I see them as a progressive body of men who, for the most part, had their start in the Mission at Sitka, or kindred schools. They are eager for the uplift of their people, to have them put aside all old customs and tribal relations, and live as good Americans. They want a religious training that fits them for a better everyday life. They want more practical educational advantages, more industrial training, more business training, more political responsibility. They want their people able to stand shoulder to shoulder with any race and do their part. They did it in the Red Cross as far as the race prejudice of the whites would permit. At Sitka the Native Red Cross saved their people during the influenza epidemic. They went far beyond the whites in the purchase of bonds.

I would counsel missionaries to seek their advice, take their help, and continue to build upon the foundation that has been laid. I have a very high regard for a great many of our native men and women. If we can send more well trained, broadminded, big-hearted, and earnest teachers and preachers to them who will more and more train the natural leaders among the natives the work will continue to go forward.

More emphasis should be laid upon the medical and hospital work. There should be more attention given to the leisure hours and recreation.

I shall be very glad to render assistance possible.

Yours very truly,

Signed - Elizabeth Patton Brady
(Mrs. John G.)

RE - INDIAN SETTLEMENT

Letter from Mr. McKean to Miss Voss dated March 3, 1921.

"A short time ago I wrote you that in case of a visit to Sitka you should be prepared t answer questions, and if possible to know the attitude of the Board toward the cottage settlement which is on campus property. Yesterday I was waited upon by a committee of three men, namely, Mr. Ralph Young, Mr. Peter Simpson, and Mr. William Wells, who represent the cottage people as a whole. They wanted to find out, if possible, if they might not have a title to the land on which they live. As I informed them, and I inform you, that there are no records in this office that could in any way indicate the ownership of the land, nor the intentions of the original establishers of this settlement. Two or three, only, of the cottages have been well kept, and in fact two have been added to. Several of the others are not at all in good shape and I call this to your attention again sothat you may be able to meet the situation when you reach Sitka. The men declared they would work on the houses repairing them and keeping them in good condition if they knew that they were to have the title to the land, but as long as it belongs to the Board they do not do any thing. Others it seems have indicated that they would be willing to pay for the cottage homes. Mr. Ralph Young, in answer to a direct personal question, informs me that he has signed no lease or anything of the sort. There is an old lease in our safe signed by Mr. Wells but nothing from Mr. Simpson. However, I am inclined to feel that the two or three very old leases here have been superceded by other leases of more recent years.

"The following men are now living in the cottages: Mr. Eaton Hunter, Mr. Ralph Young, John Newell, Charles Daniels, Thomas Williams, John Willard, Peter Simpson, Peter Sing, Andrew Wannamaker, Raymond James, Albert James, John D. James, John Holler, Cyrus Peck, Andrew Hope, Williams Wells and Don Cameron. The men seem to feel that Don Cameron has a title to his land. This I cannot say at present, but I will look up the records in the recorder's office here in Sitka. In order to help you gather your information, perhaps I had better say that Thomas Williams is a brother-in-law of Linnie Cook, and a son-in-law of Mr. Cook's and the records may be in Mr. Cook's name. Likewise Andrew Hope is the son- in-law of George Howard. Peter Sing is a son-in-law of Peter Simpson's but I am unable to say by what right he occupies a cottage. As far as I know the others are probably the one to whom the lots were let originally. Some of the people feel that they should have a legal title to the land because they have occupied it so long. If I can give you any further information in these matters, I shall be glad to do so."

Answer to above letter sent by Miss Voss to Mr. McKean 3/21/21

"Thank you for your letter of March 3rd concerning the requests of the cottage people at Sitka for deeds to the property on which they are living. I am very glad to have this information before starting for Alaska and shall supplement it with all I can find from the records of the Board of Home Missions."

COPY

ALASKA

February 5, 1921.

Miss Edna R. Voss, Sup't
School Department
Woman's Board of Home Missions
New York City.

My dear Miss Voss:

In your letter of January 14th you mentioned the questions of property and the new church, which have been called to your attention through the Men's Board and Dr.Condit. Should you come to Sitka, there is one thing which I feel you should be informed concerning, and since this is an exeeedingly busy season I am endeavoring to call your attention to it in time that you may get the necessary information. As you are doubtless aware, there is a cottage settlement on mission school property near the school, which was established a number of years ago but has not been kept up as it should have been. As it stands it is not a credit wither to the people who live there or to our efforts to establish a cottage settlement. When Dr. Condit visited us in the fall, he did not know, and I do not know who should bear the responsibility. In other words if this property, which originally belonged to the Board of Home Missions was transferred to the Woman's Board of Home Missions, the responsibility is evidently ours, and if not it is theirs.

Again o n your visit, I feel sure you will be confronted with the status of some of the individual houses. Are they merely leased, or have the natives any claim to a title? This would especially come up in connection with two who have done expensive repairing and made additions to buildings. In other words, you will need to know the kind of a lease if there is susch a thing. There are some old leases, a very few, in our safe here in Sitka, but there are some blank forms drawn up by a lawyer for the Board of Home Missoons of much more recent date, and Dr. Condit and I are inclined to feel that the leases here in the dafe are obsolete, having been replaced by individual leases. It will be well to know the terms and conditions of these leases, and if possible to consider the situation with other members of the Board. If I can furnish any information from this end, I shall be glad to do so, and I am sure you will agree when you arrive, that conditions should not be allowed to drag on as they are, but that responsibility should be placed definitely and something undertaken. At present it seems that when there is an empty house practically anyone can move in or out when they please. I say nothing for lack of authority but a definite understanding should be had. This will perhaps be the greatest problem on which you will need information from the New York office.

Other large problems for consideration are some questions concerning the policy of our school. There seems to be a tendency to use the Sheldon Jackson School as a place to send boys and girls whose parents either cannot, or will not, give them the proper care.

Then, there is the question of developing heat by electricity. This will need to be considered. Alsi the question concerning a truck and a school boat, and other things whose general cost will be in the thousands of dollars. Of course there are many minor points to be discussed if you are able to make the visit.

The question of the purchase of the old church, if a new chursh is to be built should be considered. Miss Parker as matron of the small boys, as she thinks over the situation, is not so sure that the old church will answer her needs after all, so that there is a question of its real value to us. If you wish definite information concerning this or any of the other things, I shall be glad to give it if I can.

If, when you investigate, you find that the cottage settlement is the property of the Woman's Board, it should mean that the old social hall, now completely out of repair not having been used for years, belongs to us. As our tents for camping in the summer have literally gone to pieces, this year's camping will demand new tents or the building of a house of some sort. I am considering the house proposition which we would be able to build ourselves of this lumber in the hall if it is our property. I cannot

sany reason whatever for repairing the hall since the natives have literally abandoned it and built a hall of their own down in the village. I shall be glad to know, at leats by April, id possible, if we are free to use the lumber in this hall for the construstion of a house for camping.

Yours very cinserely,

Signed) H. A. McKean -----